

THE CHINESE RECORDER.

AND.

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DISCOURSE ON HERESY.

BY A CHINESE EMPEROR.

Translated by T. Watters Esq.

Imperial Edict issued to the Grand Council and the Nine High Offices in Peking on the 8th day of the 4th Moon in the 5th year of Yung-Cheng (1727).

To-day is the anniversary of the birth day of [Shakyamuni] Buddha and it happens to be that on which the Portuguese Ambassador has presented a letter of congratulation to the Throne*—the two affairs falling accidentally together. For this reason we embrace the opportunity, now that the high officers have finished the public business of the day, of stating explicitly to you our mind [on religious differences].

Hitherto Buddhists and Tanists have done their utmost in vilifying Christianity,† and Christians have gone to an extreme length in their abuse of Buddha and Lao-tzū,—the two parties with revilings and slanders pointing each other out as “heretics.” Now this mode of contemplating things, in which whatever agrees with oneself is orthodox and whatever differs from oneself is heresy, was not that of our Holy man when he spoke of “heresy.” Confucius said:—“Correct heresies, they are indeed injurious.”‡ Would

* The ambassador was Don Metello Souza y Meneses, sent by king John V. of Portugal to save, if possible, the life of the missionary Morao. See Hue Le Christianisme en Chine &c. Tom. IV. p. 43. In 1725 an ambassador had been sent by Pope Benedict XIII.

† Literally the Portuguese or European religion.

‡ Lun-yü ch. 2.

Confucius sweepingly denounce whatever differed from himself as heresy.* All the religions that have been instituted, Chinese and foreign, in so far as their practical development is not in accordance with what is right, but inflicts injury on the ways of the age and the minds of individuals, are so far heretical.

Take the case of the Portuguese (that is, Europeans) paying reverence to “Heaven’s Lord.” Now Heaven produced through transformation from the Yin and Yang and the Five Elements the material world, and hence we say that this has its root in Heaven, namely, the sovereign Ruler. From ancient times down have there been men who did not know to reverence Heaven? Have there been religions which did not reverence Heaven? Wherein consists the difference in the Christians’ reverence of Heaven? If it be said that Heaven was born into the world transformed as a human being in order to save the people of the world, such wild fables merely borrow the name of Heaven to poison and unsettle the minds of crazy dolts and make them follow the religion, and this is the heresy of Christianity. It is our opinion that when the Europeans first set up this religion its founder was one whom his native country revered and believed in, and he may have been worshipped like Heaven. But if it be said that the man who established this religion had the presumption to declare him-

* This is exactly what Confucius and nearly all his followers have done.

self to be God (Heaven's Lord), this is utterly absurd.

It is a fact that Buddhists regard moral purity and passive quietude as radically essential—to illuminate the mind and bring into light the inborn good nature they regard as merit, and of their ways of self-improving and self-perfecting there is none better than this. If they say it is necessary to blot out the public relations between ruler and servant, to forget the affection due between parent and child, to cast aside the established Relations and Virtues of Social life, to return together to utter extinction—if, what is worse, by prating wildly about good and ill luck they excite and unsettle the minds of the working classes—if they make a pretext of the profession of religion to secrete villainous reprobates—these then are the heresy in Buddhism.

Confucianists keep the ways of the former kings and study the writings of the inspired* and the wise, and all the common people look up to them as their law and standard†. But if they use poetry and prose as instruments wherewith to “bag” a political status, regard the literary degrees as a path to a wide-spread fame, and set up their own capricious vagaries in order to move people to listen—applying themselves to the composition of obscene epigrams and lascivious songs in order to dissipate men's minds and wills—these things then are the heresy in Confucianism.

Take sorcerers and doctors again. Though these two classes were not rejected by Confucius yet they too are nigh unto heresy.‡ Now sorcerers are indispensable at the sacri-

fices to the Heavenly and Earthly Spirits, and doctors for the curing of pain and sickness. But there are village sorcerers who seduce people to evil, and there are quacks who destroy people's lives, and these constitute the heresy in sorcerers and doctors. Are we to dispense with medicine because what is heretical in it is fatal to man?

Not only these, but every individual implement and article has its use from being serviceable—and if these things are not applied to their proper purpose or are broken and so lose their original constitution they become heretical.

When Confucius was seriously ill Tzū-loo requested to have prayers. Confucius said “I have prayed for a long time.”* Now Tzū-loo's prayer was heresy and Confucius' orthodoxy. When a matter is one and homogeneous but its contents are divided into true and false, wrong and right, the true, the right make the orthodoxy, and the false, the wrong make its heresy. So the discussion on this subject is concerned with the true and false—the erroneous and correct, and not with the evidences of congruity or disparity with an individual.

It has been the design of all the religions that have been instituted in the world, Chinese and foreign, to regard as fundamentally essential, loyalty to the ruler and filial piety to parents, the encouragement of the good and repression of the wicked, the shunning of licentiousness and murder, the brightening of one's natural constitution and the rectification of the moral character. The man who first originates a religion naturally is not an ordinary fellow of every day life—he must have some worth in order to be able to make people fol-

* I use this word to translate 聖, often rendered *holy* or *sage*.

† The two words in the original are *bank* and *signal-flag*, and they refer to two chapters in the *Li-Chi*.

‡ See Lun-yü ch. B. p. 36.

* See Lun-yü ch. 7 p. 50. The statement of Confucius is generally interpreted as meaning that he had made all his life a “faithful prayer.”

low him for a very long time. But superficially learned successors making grand display become schismatics and produce all kinds of irrational, perversely fallacious talk, and thus form a heresy in no way connected with the religion.

China has its own religion and Europe has its own. It is not necessary that the European religion prevail in China, just as China's religion cannot flourish in Europe. Look at the sons of Sunu,* Wu-er-chên &c. a stupid, benighted, lawless lot, who turned their backs on their ancestors and rebelled against the Throne—voluntarily treading the instruments of death without remorse. Was it not extraordinary?

The talk of Europeans about God (Heaven's Lord) transforming himself into a human being has further elements of raving and trickery. Since God bears sway in the immensity of space why must he be indebted to man for a body? If it be said that he who reverently observes God's instructions becomes an incarnation of God, then they who assume the garb and repeat the sayings of Yao become incarnations of him,† and this is the extreme of irrational extravagance.

Europeans are expert in Astronomy and so Government employs them. Moreover their king (that is, the king of Portugal) is desirous of good relations and is faithfully attentive to the payment of tribute. For the last ten years and more the

seas have been perfectly quiet—their merits also must not be quashed.

The Mongolians have a reverential faith in Buddha's religion and all follow his words, and so if it be desired to keep the Mongols in subjection, Lamaism may not be inconsiderately cast aside.* But ignorant persons wantonly breed doubts and discussions and take a superficial narrow view [of this policy].

The sum of the matter is this. All who keep an illiberal mind and who have not a clear perception of reason regard every thing that corresponds with themselves as right, and whatever differs from themselves as wrong, and the end of this is mutual recrimination almost amounting to hatred and hostility. They do not know that men's moral characters are unequal, and that the things which they practise and esteem are many; that men can neither be constrained to differ nor to agree. Moreover every one has his merits and his imperfections. We should foster the former and reject the latter, and while we recognize the short comings we should not obscure the merits. By acting thus people may live together in harmony, and every one will be able to follow his own line of life, and so the bright, pervading, generous, diffusive principles of the inspired Emperors and sage Kings will succeed and a grand harmony be effected in all the world.

PREFACE TO THE PAPERS ON THE RUSSIAN ECCLESIASTICAL MISSION.†

We have now come to the close of these papers. A few words by way

* This man and his family were accused of being concerned in a treasonable plot. They were Christians and they seem to have irritated the Emperor to an extreme degree. This Sunu is evidently the *Sourin* of Hue in the work referred to above.

† There is an allusion here to a remark of Mencius made to Chiaof Tsao, who had asked whether all men could become Yao's and Shun's. Mencius said "of course," and then proceeds, "Do you wear the clothes of Yao, repeat the words of Yao, and do the actions of Yao, and you will just be a Yao." See Legge *Ch. Classics* Vol. II. pgs. 300-2.

* The Emperor here states candidly the Machiavellian policy, as Képén calls it, on which all the rulers of the present dynasty have acted towards Lamaistic Buddhism.

† This preface has been written to prefix to the papers, to which they refer, in a pamphlet form. They were thrown off as extras at the office of this Journal as the separate

of apology for much of their imperfection and as explaining why they were written may not be out of place.

My attention was first called to the subject of Russian Relations with China by the publication of an article in *The Chinese Recorder* for June 1859, by F. Porter Smith, M. R., Hankow; entitled "Orientalism of Russia." Various supposed instances of identity of superstitions observances practised by Russians and Chinese, similarity of origin, likeness of government, both being despotic, and a few more examples of their supposed kindred and allied character were adduced. The paper was meagre, superficial, and, in my opinion, unfair, because, as I attempted to show, his statements were not borne out by the facts of the case, and what air of truth it had about it, required to be supplemented to prevent misapprehension. An answer therefore, to his strictures appeared in the same Journal (April 1870) under the designation "Occidentalism of Russia," in which ethnologically, philologically and otherwise, the Russians, were shewn to have no intimate direct or kindred character with the Chinese. The writer of the first named paper, replied through *The Recorder* in June 1870 in a letter to the Editor, in which he triumphantly and ironically demands: "Let me ask Dr. Dudgeon, what have been the benefits which have accrued to the cause of religion and philology by the residence of learned and pious Russians for nearly 200 years in Peking?"

Another writer,* referring to the same subject, and probably the one from whom Mr. Porter Smith drew his inspiration, remarks:—"It will be seen that by the treaty of 1728, the Russian Government have had for more than a

century a regularly established religious and scientific mission, and to their disgrace it must be told that with the exception of a geographical description of China 1820 by Father Hyacinth, *not a single advantage* has either science or literature derived, after enjoying an opportunity that no other Christian nation has possessed, notwithstanding the example set them by the Jesuits.

It is needless to say, how different the result would have been, had the natives of England and France been allowed to remain ten years in the capital. It is inconsistent with the habit of men of science, such as these students ought to be, to suppose that they have not collected information. One thing is certain, that none has come to light; whether it be owing to apathy or to the policy of the Russian Government, it is not difficult to conjecture."

The copious extracts of this author from Lange's Journal and his otherwise correct information, which could only have been drawn indirectly from Russian sources, contradict his own statements.

How different the language of Dr. Williams, one of the most careful * and

* At page 28 when speaking of the Russian Caravans, I should have stated, when pointing out the mistake into which Amber has fallen, that two of our standard works on China, commit a similar error. The author of the "Middle Kingdom" inadvertently states that "the Russian trade was henceforth (1719) restricted to Kiachta and commissioners were appointed by both powers to manage its details" (Vol. II p. 445.) This Russian frontier town was not laid out for ten years afterwards. In Murray's China (Vol. I p. 367) the same mistake occurs where it is also said that "the caravans were no longer (1721) allowed to proceed to the Chinese capital and the commerce was restricted to Kiachta and Maima-tchin."

Both the above writers refer to the article of Wladislavitch's treaty, regarding the religious establishment at Peking, but completely ignore the previous article, specifying and re-stating the restrictions entered into regarding the Caravans in Ismailoff's treaty. Martin (China Vol. I p. 392) is right when he says that according to the treaty of 1727-28, Caravans were permitted to go to Peking through Mongolia, but they had to contend against all possible obstacles from both government and people. On account of the restrictions, and annoyances to which the Russians were subject,

papers passed through the press. It has been deemed sufficiently important to merit a space in this Journal, following upon the conclusion of these nine papers which have filled so large a space and give pleasure we doubt not to not a few of our readers during the past year. It explains the reasons of their being written and offers an apology to the reader for much of their imperfection. Ed. *Ch. Rec.*

* China: by Montgomery Martin Vol. I p. 395.

erudite of sinologies, and whose work "The Middle Kingdom" is a storehouse of information on all subjects about China? In a few brief remarks on Russian Intercourse in his admirable book (Vol. II p. 445), after referring to Ides' own account of his mission which though containing very slight notices regarding its object, yet gives considerable information concerning the regions he travelled through, and the narrative, by Timkovsky, of his trip from Kiachta across the desert, together with considerable information relating to the Kalkas and other Mongol tribes subject to China, he adds:—"The Archimandrite Hyacinth Batchourin has given us a description of Peking, but such works as the members of the Russian College have written are for the most part still in that language."

It is a strange accusation to bring against men, that they have written nothing to benefit science and literature, because they have written in their own language and not in a foreign tongue, understood by these who undertake to criticise them. Few authors write a foreign language with sufficient facility and grace to enable them to publish their works in other languages and so make the knowledge they possess the common property of all. The task of reproducing the literature of other countries, must be left to competent translators. The fault is therefore to a large extent our own. Sufficient material exists already in Russian and German, to make it worth our while to have such information translated or even that difficult language—the Russian—acquired for this purpose. That more has not been translated has been owing to our utter indifference to things relating to China and the Far East. Such translations, in a pecuniary point of view, rather deter authors from attempting to diffuse information collected and printed in other countries.

In place of a Caravan every three years, which was stipulated for by treaty, there were only six altogether from 1727 to 1762, when Catherine II suppressed the Caravan trade to Peking and declared that commerce with China and Kiachta should be free.

The following papers were begun with the view of shewing what had been done in literature, science, philology, religion &c., by the members of the Russian Ecclesiastical Mission. As the writer advanced, he found such an amount of original matter placed at his disposal, drawn almost entirely from Russian and Chinese sources and hitherto unpublished in any other language, that he was induced to extend the original scope of the papers, and embrace a brief history of the relations of Russia with, and of the Greek Church in, China. This seemed all the more necessary, as several works in French and German and a few in English, which were consulted, were found to contain information, not duly authenticated and much which needed correction. The first paper was considered sufficiently interesting to merit reprinting in our leading China newspapers, and from the reception given to it by the public in this way, I was impelled likewise to extend its scope and embrace notes of Russian Intercourse with China from the earliest times down to the present. I have purposely dwelt very briefly, and in some cases hardly touched at all, upon events, that are already well-known and found in all the leading European languages, and have somewhat fully entered into the particulars of subjects and details of points, altogether or imperfectly known to English readers.

The last paper (IX) on the Literature of the Mission, will sufficiently answer, I think, the question raised by Mr. Porter Smith, and remove the aspersion cast upon the Ecclesiastics and other Russians resident in Peking. It is a pity that what has been written so well, should be concealed in a language practically unknown to European Savants or withheld from publication by a government, at the time, jealous of its influence and power in Eastern Asia becoming known or proud of the possession of knowledge denied to more highly-favoured nations. In the publication of the forthcoming Asiatic Journal with the sanction of the Russian Government and under the auspices of

the Geographical Society, the researches of the Russian Sinologists will become more fully known to and appreciated by Western Europe.

The statements and dates herein adduced have been investigated with great care from original documents. Reliance may therefore be placed upon them, where they differ from other writers. The desire of the writer, apart from answering and refuting an antagonist and so replacing error with truth, has been to shew what Russia and especially the Greek Church have done and are doing—to put a subject that has hitherto been but imperfectly understood by the English reader and around which much ignorance and misconception rests, in a clearer light.

Most of the books and authorities consulted are referred to in the text. A few of the more recent English works on China, touching more or less cursorily on Russian Intercourse &c. with China, have been seen, but having derived no help from them, they are not noticed. Such authors not having drawn from original sources, but from previous writers, their works carry no additional weight. There is of course, the same confusion and incorrect dates in regard to many points to be found in these later works, but having pointed out many of these errors in the earlier writers, reference to these would only encumber our pages.

These pages were written for *The Chinese Recorder*, a monthly Journal published at Foochow, China, during the winter of 1870-71, and published in that periodical in November 1870 and from March 1871 to January 1872. Written amid the distractions of a busy profession, they bear all the marks of hasty composition. Much of the matter has been translated from Chinese, and from Russian, done into German by a kind friend to whom I am under great obligations. The desire to be literal will explain the stiffness of the sentences. More regard has been had to the presentation of the facts than to the mere manner of clothing them. The determination to avoid, as much as possible what has already appeared in print, has taken

away from the compactness and completeness of these papers. The Editor himself has termed the various monthly contributions, "parts," which implies a more logical division of the subject than they lay claim to. The writer being far distant from the place of publication, it was impossible to prevent a number of printer's mistakes from creeping in or to improve some of the more glaring errors of composition while passing through the press. The wonder is, rather, that with Portuguese and Chinese compositors, almost entirely ignorant of English, these pages are so free of mistakes. The reader is left to correct all such mistakes by the context and the eye. The articles, with the exception of the first, have not been reprinted. They are simply extras thrown off from the same type as that from which the *Recorder* impressions were struck off. The numbering of the first few pages in the present form, was rendered necessary by the fact that the order for extra copies, arrived after the type of the first paper had been distributed, and by mistake, no allowance was made for this in the after impressions. By some mistake, the paging of the Appendix is also slightly at fault.

These are the apologetic remarks that seemed necessary to make. The writer throws himself upon the charity of the reader.

The paper which appeared in *The Recorder* for April, 1871, is here omitted. It bears minutely upon the first settlements of the Russians on the Amoor and is for the most part a translation from Plath's *Mandschurei*. The reader may consult the original or the translation in *The Recorder* for detailed accounts.

The Appendix was published in the *Shanghai Evening Courier* in the month of June, in several impressions of that "Daily," and I desire to return my thanks to the Editor for his kindness in supplying me with the necessary number of copies in pamphlet form to suit *The Recorder* extras.

The Title page and first part have been printed elsewhere. Few pamphlets

or books can boast of such a diversity of type, paper and style! Should these pages be approvingly received, the writer may some day, rewrite, enlarge and published them in an uniform brochure.*

My thanks are also due to the Editor of *The Recorder* for his trouble in connection with hastily and badly written MS.

PEKING.

NOTES FROM THE JOURNAL OF A TRIP INTO MONGOLIA.

BY L. S. W.

The observations here recorded have special reference to that part of *Nan-k'ou-wai* (南口外), or Inner Mongolia, which lies immediately north of Chihli province proper.

The Great Wall (邊疆 *Pien-chiang*, or 長城 *Ch'ang-ch'eng*).—If, on leaving Kalgan, the left-hand defile be taken, it will be found, after a few hours' ride, to lead to a point of contact with the wall on the verge of the plateau, where one's eye may trace its winding course for many miles. A somewhat exaggerated idea of the magnitude of this work has obtained in western lands. Judging from the remains now visible, it seems necessary to conclude that only in the mountain passes, and perhaps in some few other localities, could it ever have presented a really formidable appearance to one at all familiar with the modern European

* We cannot but express the hope that Dr. Dudgeon will accomplish the work to which he alludes. These papers and the materials for additional new information on the subject, in his possession or within his reach, are altogether too important and valuable not to be put in a more permanent and accessible form than the columns of this Journal. Those who are especially interested in the his'ory of the Russian Mission and the Greek Church in China, while thankful for what he has already supplied about them, will look with impatience for the proposed volume. Ed. Ch. Rec.

science of fortifying places for defence against an enemy. It is at present in a decayed condition; at least for long distances on this part of the frontier, and in the neighborhood of *Tu-shih-k'ou* (獨石口), further east. Every tower is either already a heap of ruins or rapidly becoming such, while the wall itself is in a no less ruinous state.

Grass Land (草地 *T'sao-ti*).—This term is applied to these broad, prairie-like uplands, where herds of horses, camels, and cattle, and flocks of sheep, subsist. The number of these grazing animals is simply enormous. Their production and care affords the principal employment of the Mongols. The flocks and herds not only yield them meat and milk, but wine is also produced from cows' and mares' milk. Mutton wine (羊酒) is made, but only for medical purposes. In consequence of the abundant supply of succulent grasses, herdsmen often follow their avocation on a large scale with comparatively small expense, and are thus enabled to supply the market at a cheap figure. I met one Chinaman who had purchased nearly 400 horses at Tls. 5 apiece, intending to take them to Peking for sale. The treeless plateau affords no wood for fuel; but the dung of horses and cattle supplies the want both to Mongol and Chinese inhabitants. Large numbers of a species of ruminant quadrupeds (probably the *Antilocapra cervicapra*) are seen in this part of the country and other portions of Mongolia—called by the Chinese, "yellow sheep," and by the Mongols *chagan gooroos*, or "antelope of the plain." Hunters pursue them for their flesh and skins.

The cattle disease.—Some time during last year a fatal distemper (瘟病 *wen-ping*) prevailed among the bovine inhabitants of Mongolia.

It is said to have originated far to the north, at or near a salt producing region. The symptoms of the disease were described to me as follows: On taking the breath of a diseased animal, a light-colored fluid speedily issued from the victim's eyes and nostrils, while the back bent up and the belly swelled; followed by a dark substance proceeding from the mouth, and frequent and profuse discharges from the alimentary canal of a very black fluid. The malady, in individual cases, would run its course in from one to three days. So many as 600 cattle were known to have died in a single herd.

Tuolumor (多倫諾爾).—This city is situate 820 *li* north of Peking, and about 250 *li* from the nearest bend of the Great Wall. It is an unwall'd town of perhaps forty or fifty thousand inhabitants. As a centre of trade, it is probably unequalled in importance by any other place of the kind in Eastern Mongolia. The shops are numerous, and well supplied with goods. Merchants come here for purposes of traffic from numerous parts of China, even from so remote a province as Sz-chuen. A Russian expedition party of fifteen persons, from Nertchinsk, recently visited Tuolumor, having for an object the opening up of a direct communication with Eastern Siberia. The place is scarcely less important as a center of religious influences. It boasts of nine temple structures, the most remarkable of which is a Tanist temple, with a highly ornamented and lofty tower, and the two great Lama temples. These latter were built for state reasons by Emperors of the reigning dynasty. The town is somewhat famous for the molten images it produces. It was here that Abbe Hue, on his way to Thibet, had one made for his own adoration.

The Mongols.—I am often remind-

ed by this people of the North American Indians. The color of their skin; the peculiar physiognomy, especially of their females; their tent life; their wild and dashing horsemanship—all tend to fix the impression. There is reason to believe, moreover, that a connection may be traced between their language and that of one of the principal Indian tribes. Yet, when we consider them with reference to their faith, it is not so easy to trace a resemblance. They are votaries of the Thibetan form of Buddhism, and this religion seems to have a powerful hold upon the whole people. They have their week of seven days; one day being called "the day of the sun," and another "the day of the moon." They have their "ten black sins," several of which correspond to those interdicted in the Decalogue. They give great prominence to the doctrine of a future state of rewards and punishments. In considering these, and certain other facts, one naturally calls to mind the old, but scarcely probable, idea, that the Lama religion is a corrupted species of Christianity, and that Prester John was no other than the supreme Lama of the Tartars.

Missionary work.—Some years ago the Scriptures were translated into the classic language of the Buriats, by missionaries of the London Society stationed in Siberia; so that these Sacred books may be read and understood by educated Mongols. The work, however, is being revised by Messrs. Edkins and Schereschewsky, with expectation of adapting it more fully to the Mongols. Something more than this has also been done, or is being attempted, in the way of creating a Christian literature. Rev. J. Gulick and wife (temporarily absent from their field of labor) have given their lives to the task of opening up a mission among this people;

and Rev. J. Gilmour, of the London Society, has recently entered upon the same work, with admirable zeal and success in acquiring the language.

KALGAN, *August 4th 1871.*

AMOY MISSIONARY STATISTICS.

Statistics of the Amoy Mission of the English Presbyterian Church, for the year 1871-72.

BY REV. WM. MCGREGOR.

The mission at Amoy of the English Presbyterian Church was begun in 1851, and the first receptions into the church at its station were in 1854.

Ten years later, at the close of 1864, the membership was 188.

	Churches.										No. of Stations.
	Chin-chew,	An-hai,	E-mu-kang,	Khi-booy,	Pek-chun,	Leong-tun,	Day-pay,				
18	12	21	1	3	3	3	5	2	1	5	Members 1st January 1871.
474	23	63	37	91	66	43	151	4	1	2	
37	..	12	2	11	..	..	5	..	..	..	Adults Baptized.
1	..	..	..	..	..	..	..	..	..	..
2	1	..	..	..	..	..	..	..	..	..	Admitted to Lord's table. (Baptized in infancy).
3	..	..	..	..	..	..	..	..	..	..
8	..	..	..	..	..	..	..	..	..	..	Admitted on certificate from other churches.
203	24	73	40	101	70	43	152	..	..	..
9	..	5	4	..	..	..	..	..	..	..	Left on certificate for other places.
946	50	170	50	190	160	110	216	..	..	..
479.58	75	115.38	43.50	110	44	92	216	..	..	..	Died.
	
	..	..	..	..	..	..	..	..	..	..	Members 10th January 1872.
	
	..	..	..	..	..	..	..	..	..	..	Children baptized during the year.
	
	..	..	..	..	..	..	..	..	..	..	Average attendance on Sabbath.
	
	..	..	..	..	..	..	..	..	..	..	Contributions from the native Church.
	

Of these members there are in mission employment as

Preachers,	20.
Chapel-keepers,	8.
School teachers,	4.
Bible distributors,	2.
Students,	5.

39.

Of the "Churches" given above, the first six are congregations already organized according to Presbyterian order, under the care of a session or consistory of Elders and Deacons elected by the members.

The corresponding statistics give the members under the charge of one Consistory, embracing one, two or more stations at which Divine service is regularly conducted on Sunday.

The column, "Average Attendance" does not include casual listeners, but only regular worshippers, who come avowedly to spend the day in the worship of God.

There have been during the year six day schools in connection with the mission, for the children of members and inquirers of various congregations. The salaries of the School teachers have been in all cases partly (and in one case wholly) paid by the congregation to which the School was attached. Of the teachers four are Christian and two heathen.

Of the eighteen chapels in which the Sabbath services are conducted, twelve are provided by the mission and six by the congregations meeting in them. The ten to which no chapel keeper is attached are under the care either of the resident preacher or of the people themselves.

The contributions of the native church are expended in various ways. In some cases a proportion of a preacher's salary is paid by the congregation. In one case the chapel keeper's salary is paid in part. In all cases where there is a school the

teacher's salary is in part paid from this source. With four exceptions, the current expenses of the chapels, lights &c., are borne by the congregations; and without exception, the native church undertakes the charge of its own poor.

As the accounts of the native congregations are made up at the Chinese new year, the sums given in this column are the contributions for the 9th of Tung-che corresponding to 1870-71.

Amoy, 10th Jan. 1872.

SECOND MEETING OF SYNOD OF CHINA.

BY THE STATED CLERK.

The Synod of China, connected with the Presbyterian Church in America, met in the North Bank Chapel, Ningpo on the 20th of October last, and was opened with a sermon by the moderator Rev. J. L. Nevins, D. D., from 2 Timothy 4: 6: "Make full proof of thy ministry." After the sermon, the Rev. C. W. Mateer of Tungchow was chosen moderator, and the Rev. D. N. Lyon of Hangchow was chosen *Temporary Clerk*. Rev. E. C. Lord, D. D., and Rev. Thos. Hudson of the Baptist Church; Rev. F. Galpin of the Methodist, Rev. Jas. Bates of the English Church, and Elder Lewis Nicol of the Scotch Presbyterian Church being present were invited to sit as corresponding members. Thirty members were in attendance, of whom sixteen were native Chinese and fourteen foreigners. Peking, Tungchow, Chefoo, Shanghai, Hangchow, Ningpo and Canton were represented. The Synod remained in session about two weeks, for the first week holding a session every forenoon; in the meetings of the Synod all speeches, motions, and resolutions, whether verbal or written were given in both Chinese and English.

But the foreign members met together almost every evening to discuss and deliberate on subjects which while intimately connected with mission work, yet did not of necessity come up in the meeting of the Synod proper.

It is not proposed to send *The Recorder* an account of all the subjects introduced at these meetings, as some of them were so purely denominational as to have no special interest to any except those who either were present, or should have been present; they will all moreover appear in the printed minutes which are to be published, and may soon be expected to appear.

The qualifications of native candidates for the Ministry occupied perhaps as much of the time as any other subject that was brought up. The following was the action adopted:—

"It being impracticable for Candidates for the Ministry in China to pursue certain studies that are deemed requisite for Candidates in Western lands, such as Hebrew, Greek and Latin, the committee would therefore recommend the following modification of Chapter 14 Section 4 of our Form of Government."

"Because it is highly reproachful to religion, and dangerous to the church to intrust the holy ministry to weak and ignorant men, the Presbytery shall try each Candidate as to his critical knowledge of the Scriptures in the Chinese language. They shall also examine him in the Chinese Classics, in the elements of Geography, Natural Philosophy, and Astronomy; the outlines of Theology and Ecclesiastical History; the confession of Faith, Form of Government, and Book of Discipline of the Presbyterian Church; and in such other standard religious books as the Presbytery may prescribe."

"The candidates for licensure are recommended to study English during the last year of their course, and an ability to read and translate the English Gospels shall take the place of the *Latin thesis* prescribed by our Form of Government."

"In addition to a good knowledge of the Chinese Classics, each candidate shall within the space of two days write an essay in the Chinese literary style on a theme assigned by the Presbytery."

"Each candidate shall preach the popular sermon in his native dialect before the Presbytery, in the presence of a congregation or not as the Presbytery may direct."

There was a great deal of unanimity in passing all of the above paper except that part of it pertaining to the study of English. The native members were very anxious that the study of the English language should be a part of the prescribed course; and the foreign members were almost unanimous in the opinion that it should not be. They seemed to think that missionaries have not time to instruct their converts either in the use of the English or any other foreign language; even if the foreign missionary had time, many of the candidates for the ministry, as well as some already ordained, had reached such an age before they commenced to study for it, that the attempt on their part to acquire a useful knowledge of said language would be useless and hopeless. The use to which an ability to speak, and perhaps write, English, acquired by boys in mission schools and elsewhere has been almost invariably put, is such as to lead some to the conclusion that if an experience of 25 or 30 years has demonstrated any thing in regard to mission work, it is the unwisdom of the missionary attempting to teach his converts English.

A letter was received from some missionaries of the American Board suggesting that a committee be appointed to act in concert with a committee appointed by their mission in revising the Bridgeman and Culbertson version of the Bible.

"Elder D. B. McCartee M. D. and Rev. John Wherry were appointed principal and alternate to this work."

"Rev. A. P. Happer D. D., D. B. McCartee M. D., and Rev. J. L. Nevius D. D. were appointed a committee to revise the standards of the church."

"The same three were also appointed a committee on the condition and relations of the Presbyterian church in China, and instructed to correspond with the several Presbyterian bodies of this country, and, if desirable, with those of other countries, with a view to uniting the Presbyterian elements in this land so far as practicable into a Chinese Presbyterian Church. They are to report at the next meeting of Synod in regard to the wisdom of this union, and what steps, if any, should be taken for its accomplishment."

It was found on reviewing the records of the Churches that a man having two wives had been admitted to church membership. This matter occasioned some discussion, but the members seemed almost all to have their minds formed on the subject before coming there and it was disposed of by adopting the following paper:—

"Whereas the members of Synod are not agreed as to what action should be taken in reference to this matter, therefore resolved that the several Churches and Presbyteries be instructed to use great care and circumspection in cases of this kind, and to take such measures as may seem to them in accordance with the spirit of the Scriptures to correct this evil."

The above minute commanded as great an assent as any other on the subject could have done; none of the members of the Synod, so far as known, have the least desire to encourage or propagate Polygamy in the church in China; and yet, as far as we could ascertain, the vast majority, both native and foreign, felt that some little discretion must be allowed to church sessions on the subject.

A motion was made and seconded that threatened, for a while, to reopen the old discussion on the proper terms in Chinese for *God* and *Spirit*; the motion was lost and was not en-

tered on the minutes. The members of the Synod with very few exceptions could see no reason for abandoning the word *Shin* for God, and *Ling* for Spirit. We doubt not that the Supreme Being is pleased with, and accepts, the devout, humble, penitent worshipper who comes to Him relying on our great sacrifice Jesus Christ, whether those worshippers in their necessary ignorance and becoming humility address him as *Shang-li* or as *Shin*: and if, as is evident, the time has not yet come when Zion's watchmen "shall see eye to eye" and God will bestow upon his "people a pure language that they may all call upon the name of the Lord to serve him with one consent" their wisdom in the meantime surely is to agree to differ; no good results can be expected to follow from insisting that those who have been baptized into Christ are still idolators because they use one of the above terms in addressing our Heavenly Father; or that they are pantheists because they use the other term.

Almost all the missionaries in Ningpo took part with the members of the Synod at one of the evening meetings in discussing the question of Boundaries, or Inter-mission courtesy. The results of this discussion were not embodied in any resolution, but the sentiment of the meeting seemed to be this:—

The open Ports are free alike to all; and any division of the Empire among the different branches of the church of Christ would be unwise, and impracticable for any length of time; yet in country districts, villages and inland unimportant cities, where any one mission has gained a foot-hold and commenced a work, other missions should not under ordinary circumstance go there."

There has been very little difficulty on this subject among the missionaries at Ningpo or anywhere in the province. Even if the Empire were

divided, and a province, more or less, assigned to each denomination in Christendom; and if that denomination should prosecute its work till its quota were entirely evangelized; very soon after, if not before its work was done, there would be found Protestants or Dissenters there whose Christianity might be just as unquestionable as that of Crammer or Ridley or Chalmers, or Wesley. And though any one society, laying claim to whole provinces or important cities, may seem just about as reasonable or ridiculous as Napoleon's declaring Europe in a state of seige, when he had scarcely one good ship of the line; yet, by the exercise of a very little forbearance and Christian courtesy, each mission may be allowed to till its own field, without interference from or detriment to any other mission whatever.

We have left ourselves neither time nor space to notice the action of the Synod on "Colportage," "Schools," "Organization of native churches" and other kindred subjects. And we will close this already too long notice of a very pleasant and, it is hoped, profitable meeting by some extracts from the Narrative of the state of religion.

"In presenting the Narrative before the Second Synod of our beloved Church in China we would desire to record with gratitude to God the fact that although the Gospel has been preached by us here for only a little more than twenty years its good effects are evident and multiplied as we see them to-day. While we have not been permitted to see such numerous additions to the church as on the authority of God's word we hope and pray and work for, when the converts will come "as a cloud and as doves to their windows" and when "a nation shall be born in a day," yet we are by no means without evidence that the preaching of the Gospel is doing good and bringing forth fruit here as it has brought forth elsewhere since it was first preached. In the bounds of the Ningpo Presbytery forty one (41)

have been baptized from among the heathen, Shanghai Presbytery reports six (6), Shantung forty (40), Canton six (6); ninety three in all; making an entire membership of about seven hundred and fifty. There are about a hundred and fifty scholars in the Boarding schools; and some two hundred in the Day schools; a ragged school has been commenced in one of the churches which is regarded with interest as the first effort, as far as we know, in China of a kind of evangelistic labour which has been accompanied with good results elsewhere. Sabbath school instruction is given where practicable; one of the schools has about fifty scholars."

The contributions show an encouraging advance on those of last year, amounting in all to about six hundred and sixty strings of cash. No serious opposition has arisen here or any place North of us; though in Canton the rumours concerning the distribution of the "gun powder" threatened for a while seriously to interrupt the peaceable prosecution of the work."

The Narrative also notices that there have been deaths, back-slidings, and suspensions. These have been in the church since the beginning and may be expected to be in till the Lord comes again. In reviewing the entire proceedings while we find no occasion whatever for pride or self-congratulation, we surely find equally little for despair, or even discouragement or doubt concerning the final issue of the struggle.

THE DISCUSSION ABOUT MISSIONARIES IN 1869.

BY BOOMERANG.

In a previous article was presented a diagnosis of the missionary disturbances of 1868. We are now brought to consider the missionary question of 1869.

In order to a fair appreciation of the subject we must first state the sequel to the Yangchow affair. The Chinese had received an abrupt check by the vigorous measures of Mr. Consul Medhurst. In those he had been sustained by Sir Rutherford Alcock.

The effect was, therefore, most decided. The position assumed by Prince Kung is exhibited in his letter to Sir Rutherford dated October 7th 1868. "*An ignorant populace got hold of stories about digging out of eyes and extracting brains; their suspicions became anger, and in a moment of excitement they wrongfully made disturbances at Mr. Teylors.*" (Blue Book No. 2 1869, page 35). On the 9th of October Sir Rutherford sent a rejoinder in which he affirmed:—"That an unprovoked outrage of the most serious character had been perpetrated upon the missionaries, with injury to their persons, and loss of property, in open violation of treaty, has been placed beyond all doubt," and also—"The arrest and punishment of all the persons implicated—whether the active agents among the mob who sacked the house and attacked the inmates, or their instigators and abettors among the better classes, are essential, if there is to be any security for the future." (B. B. No. 2 1869, page 36). On the 2nd of January 1869 Prince Kung again wrote to the British Minister:—"The Prince has now had the honor to receive Her Majesty's rescript directing him to enjoin the provincial authorities to deal equitably with any missionary cases should such again occur in order that missionaries and people may live in harmony, and for the prevention of troubles. It will be for his excellency the British Minister, on his part, to instruct the Consuls to notify the missionaries residing in the various provinces that they must attend to their own proper business and not provoke troubles." (B. B. No. 10 1869, page 14). To this request Sir Rutherford replied on the 26th of January. "*The communication of your Imperial Highness closes with a request that I will notify the missionaries residing in the various provinces not to provoke troubles. As a class I think it must be known all over China that British missionaries are peaceable subjects offering no offence or provocation to any one, and seeking only to do good to all men. Until some evidence is before me, therefore, that they do not attend to their own proper calling, which is one of peace and good will, but provoke troubles, I have no ground for such a notification, and should not be justified in assuming that they required admonishment, or that their conduct laid them open to animadversion. At Yangchow, the vile charges brought against them of murdering children, and other crimes were manifestly got up by persons only desirous of rousing the passions of the people against them, and who knew such charges had no shadow of foundation. If otherwise why did they not produce their evidence in the Court and establish the guilt of the parties accused.*" (B. B. No. 10 1869, page 15). Those brave British words led Prince Kung to thread his

way more carefully. On March 5th 1869 he replied. "*The request made by the Prince in his former despatch that his Excellency would by circular enjoin the missionaries to keep within their own proper sphere was a measure of precaution not an insinuation that the missionaries were busy bodies. Precaution is better than cure, and when troubles arise what awaits a warning issued after the event.*" (B. B. No. 5 1871, page 329).

Let it be put upon the record then, that up to that 5th day of March 1869, the missionaries were vindicated in full, and that too by unfriendly judges. The attack at Yangchow had been "*wrongfully made*;" it was an "*unprovoked outrage*;" it was "*in open violation of the treaties*;" it was "*beyond all doubt*;" the missionaries were "*not busy bodies*;" the challenge to produce evidence to the contrary in open Court was not accepted, nor again referred to. And finally the command of the Empress Dowager had been received "*to deal equitably with missionary cases should such again occur*." The matter was in a fair way to be set at rest, and set at rest in a way that would have satisfied the common sense of justice of all mankind, and that was by a demand for the good old English made of adjustment by FAIR TRIAL IN OPEN COURT. Missionaries are not oblivious of the course pursued by the great apostle whose writings they study, and whose precedents they would follow. If they have done any thing worthy of deportation or of bonds they refuse not to suffer. Why was not the demand for evidence, in other cases that arose, insisted upon, and why were the missionaries not allowed to confront their calumniators in open Court before their own Consuls as treaties provide for? Had Sir Rutherford Alcock adhered to the principle he then laid down of demanding an impartial trial in open Court of Charges made, he would soon have stopped the posting, by Yamen underlings, of inflammatory placards. He would have deterred the Chinese from further persistence in the base machinations begun and would have led them to take a better position to combat successfully, and in an honorable way, any alleged infringement upon their sovereignty over their own people. He would have arrested the embarrassments now sure to environ the next diplomatist who may ask for inland residence for British Merchants. He would have escaped entering upon that tortuous and retrograde path into which the Chinese first inveigled and then forced him. But such was not to be his course. He was now to enter upon a hesitating apologetic policy supposed to be in the interests of peace, but in reality generative of all the dangerous antecedents of war.

Now comes on the discussion of the missionary question proper. How about these missionaries? The Chinese have taken a dislike to them of late. What had better be done with them? Would it be better to stand by them, and see them through it, or pitch them overboard, traps and tracts, like the Jonah, or whoever he was, they tell about from their Book. They must have a bad effect on trade sooner or later. It won't do to let them go on this way. Very cool in them to think Her Majesty's Government will trouble itself about protecting those who are nothing but missionaries, who do nothing to create a demand for our manufactures and never add a ha'penny to the revenue. A pretty set of fellows! They want to preach the Gospel to every creature, as they call it, and yet ask to be protected as much as those who import grey shirtings and cotton yarns. Why don't they do like Peter and Paul and the rest of them, take their lives in their hands and be ready to take what comes? And after all what good have they ever done? They have preached their Gospel in England for hundreds of years and from thousands of pulpits, and yet are there not plenty of rascals left that are not converted? Besides how presumptuous to preach Christianity in a country which already has half a dozen religions of its own, all of them better suited to the tastes of a bad kind of people like the Chinese than Christianity is, and among which any man inclined that way and not too finical ought to find something to suit him. What an impropriety in their proclaiming their moral sentiments under protection of a treaty made for commercial purposes. If they must preach in spite of every thing, then why don't they get some of the Ministers at Peking to run over their Testaments with them and mark such passages as would be likely to take well with the Chinese? Either the Ministers or their secretaries are good sinologists and must therefore be well posted as to different religions and all that sort of thing.

But we have been betrayed into using the language of the less cultivated censors. We desist and turn to the words of those in official position who know how to embody similar sentiments in more courtly phrase.

As early as the fall of 1868, Sir R. had given some indications of the way his mind was beginning to work. On September 11th, while he declared, "*No new clause of a treaty was required to give missionaries the right of inland residence, Art. VI of the French treaty being perfectly clear on that point*," he began to suggest "*whether it was consistent with wisdom or prudence to seek to enforce that right*." But in January 1869 he

declared himself more explicitly, and now the adverse sentiments came frequently and from various quarters. January 12th he wrote to Consul Cairne:—"If the missionaries cannot carry on their labors at Wuchang peacefully and without an appeal to force for their protection it seems very doubtful how far Her Majesty's Government will hold themselves justified in resorting to measures of a warlike character for their protection away from the ports." The next day he wrote to Sir H. Koppel, "But as you will see I am not so clear as to the necessity of the missionaries fixing their quarters in places where so much civility is shown" &c. &c. a sentiment which he ascribed to Lord Stanley. The same day he wrote to Lord Stanley, "So far as Protestant Missions are concerned it may well be matter of doubt whether they are justified by any existing prospects of success in prosecuting the dangers resulting from their attempts to establish missions in the interior." March 30th, The Earl of Clarendon replied entirely approving the instructions addressed to Consul Cairne and Admiral Koppel. Feb. 10th, Mr. Hammond wrote to the Secretary of the London Missionary Society:—" * * * And it is no less impossible to suppose that the feelings of Parliament would be enlisted in favor of measures of coercion to avenge a wrong done to missionaries * * * The missionaries will do well to follow in the wake of trade when the people have learned to see in it material advantages to themselves"—meaning we suppose that Pina will prepare the way for the Pentateuch. On the 12th of March Sir R. wrote to the Earl of Clarendon affirming various things. The clause granting French missionaries a right of residence in the interior was "an interpolation." "Even in the other fields of missionary labor * * * their presence is a continual source of danger." These are unwarmed results of proselytizing. The effect is to retard all progress. * * * It remains a serious question for Her Majesty's Government to decide whether they will demand for British missionaries the same facilities and privileges that are claimed by the French Government for Roman Missions in the interior. * * * Whatever the attendant evils of a religious propaganda in the interior may be, it is not in the power of Her Majesty's Government to avert them altogether by declining to claim any right of residence in the interior, though it may cease to be responsible for the acts of British Missions, and refuse them all claim to protection." (B. B. No. 9 1870, page 3). May 19th 1869, the Earl of Clarendon replied approving the above despatch:—"It was not incumbent on China to insist, in favor of British missionaries, on the privileges conceded to Roman Catholic missionaries and hence the

consequences of doing so." On the 18th of March Sir R. wrote to the Earl of Clarendon detailing a conversation with officials of the Tsung Li Yamen in which he had spoken of the "unreasonable pretensions or intemperate acts of missionaries." (B. B. No. 5 1871, page 326). On the 19th of April the Earl of Clarendon wrote to Sir Rutherford and spoke of "the injudicious proceedings of missionaries, the violence engendered by them on the part of the Chinese authorities and people, and the excessive and unauthorized acts of retaliation to which the British Consular, and, at their requisition, the naval authorities had resorted." (B. B. No. 8 1869, page 5). On the 20th of May, Sir R. wrote to the Earl of Clarendon giving particulars of a cheerful interview with three Ministers of the Foreign Board in which the principal subjects discussed were missionaries in general, the French protectorate, and Opium. The Chinese asked whether the British Government would not be willing to limit the operation of its own missionaries to the ports;—why the French Government took such an interest in its Missions;—and whether England would not be willing, either to cease to grow opium in India, or to allow its ships to bring it to China. Concerning the French protectorate Sir Rutherford gave them his explanation. As to opium he dissented from their view,—told them the only way to cure the evil was for the Chinese to "cease to crave for it or consume it and the drug would speedily disappear from the market," a truism so striking that the Ministers must have been mortified that they had not discovered for themselves, that, what nobody wanted to buy nobody would bring to sell. "Besides the only result of introducing such a clause into the revised treaty would be to transfer a large and lucrative trade to other hands, Great Britain might lose a large revenue and her subjects an important trade but China would be just where she was." * * * "It was quite possible that opium smokers might deserve all the evil things said of them, and that the drug was a narcotic demoralizing all who were addicted to its use." Though he did not say so it was plainly his Excellency's opinion, that, as long as any money was to be made out of it, it was but fair that all should have an equal chance. So there was "an irreconcilable difference of opinion as to the efficacy of remedial measures;" there was "little to be gained by continuing the discussion" and they "passed on to other subjects." But his Excellency made it all up when it came to the missionaries. A diplomatist could not possibly be more accommodating. Regarding the question of limiting the operations of the missionaries to the ports, Sir Rutherford says, "I replied the British

Government were fully aware of the disadvantages attending the residence and preaching of missionaries in the interior, and desirous of removing any just cause of complaint on this head." And then he added this far suggestive observation:—"Nevertheless it would be difficult, while the Missions of other nationalities were freely enjoying the privileges of inland residence, to establish a different and more restricted rule for the British," and another observation still more pointed, "Moreover such a step could have very little effect in abating the evil while the Roman Catholic Missions remained with unrestricted privileges scattered over all the eighteen provinces under French protection." The three members of the Tsung Li Yamen must have been very dull not to have derived a hint or two for future guidance. Shrewdly enough did one of the Hongkong Journals remark about that conversation, "*Taken in connection with other things it throws much light on subsequent events.*" It does indeed throw light on subsequent events, some of them as far ahead as June 1870. On the 9th of August 1869, the Earl of Clarendon referring to the above conference says, "*I have to state to you that Her Majesty's Government entirely approve the language used by you on this occasion.*" (B. B. No. 5 1871, pages 394 and 404).

Further citations might be made but the above are sufficient for the present. These evil seeds are adequate to account for the crop of thistles and thorns the diplomatists have since been reaping. Sir Rutherford's own course is the least explicable part of the whole. The only explanation that offers itself is that the Minister and the Prince though reasoning in opposite directions had, like two men circumnavigating the globe, suddenly found themselves face to face and able to shake hands on a common standing ground. EITHER ALL FOREIGNERS MUST BE ADMITTED INTO THE INTERIOR OR ELSE NONE. Prince Kung had determined that *all should not* and therefore, *none should* be admitted. Sir R merely changed the position of the auxiliaries. If *all could not* be, then, *none should* be admitted. And so the missionaries between these upper and nether millstones were to be ground out. Prince Kung would not side with the Minister, and so the Minister would side with Prince Kung. Like men working a cross-cut saw, one would push and the other would pull. Between the two they could get rid of the troublesome missionaries and "*the evil*" of their preaching in the interior. A cause sufficient to "*retard all progress*" would no longer exist and commercial relations would henceforth move serenely onward like the waters of a broad and flowing river.

A most extraordinary sequel, this, to the decision made in the early part of the year. It is the practice of upright tribunals, first to establish guilt, and then decree punishment. Corrupt courts decide adversely by ignoring rebutting testimony. Sir Rutherford Alcock has introduced a novelty in jurisprudence. His rights of authorship no one will infringe upon. He first shows the falsity of the charges and then hurls an anathema at the innocent. He finds the Chinese guilty of open violation of treaty and then pronounces in favor of the mob. He summons the libellers to produce their evidence, if they have any, in open court, and when, through fear of exposure, they fail to respond, he brands the libelled as disturbers of the public peace. He declares the placards beastly and venomous as well as false, purposely devised by the literati to make mischief, and then denounces the injured men who have been made the subjects of them.

But Sir Rutherford was not the only one who aided Prince Kung's strategy against inland residence, by declaiming against the missionaries inland. Members of Parliament, influential newspapers, reviews, and magazines, in the United States, and in England swelled the tumult against them. Unstinted and acrimonious criticism was showered upon their devoted heads by some of their countrymen both Americans and Englishmen. Few ever paused to ask where is the proof of these villainous charges suddenly hatched. Even at this late day some of them are keeping it up, like a recent correspondent of the London Times, snoring away in the same old stuper, blissfully unconscious of the fact that not only inland residence but extraterritoriality as well, are being assailed under pretext of guarding against "the irrepressible ecclesiastic." Early in the controversy the newspapers of Hongkong and Shanghai, a little uncharitable, we think at first, had been quick to detect the plot masked beneath all this specious pretence and had sounded vigorous notes of warning, but their voices were scarcely heard amid the din of their deep-throated contemporaries in New York and London, and so on went the lull and cry.

This brings us to the most important point in this letter:—the effect of these ungenerous strictures upon the minds of the Chinese.

The year 1869 had been occupied in the transmission to and fro of this various correspondence. By the early part of 1870 all, or nearly all, had been put in print, and had found its way back to the Chinese. The leaders among them were not ignorant of what was being said, they were not blind to what was going on, they were not impervious

to the hints that had been dropped. The turn affairs had taken was agreeable as it must have been surprising. They had struck their flag and stood waiting to surrender it when they discovered that the hand outstretched to receive it was trembling with apprehension at "the intelligence each succeeding mail might bring." (B. B. No. 8 1869, Page 5). They had fled from the batteries from which they had been pounding at the missionaries and were amazed to find them suddenly occupied by the British Minister and such ill informed persons as the Duke of Somerset firing away at these same missionaries with the same ammunition more vehemently than ever they themselves had done. The political war cry of the campaign was dying out in their own camp when they heard the old refrain sounded afresh from the Foreign Office in London. *Let there be no meridian distinction made in the privileges accorded to different classes of British subjects.* "AGREED" was the response on all sides. But how shall uniformity be brought about? By allowing the merchants the same privileges now conceded to missionaries said Sir Rutherford at first. "Agreed" said the merchants; "Agreed" said the missionaries, who would have rejoiced greatly to see their countrymen in the interior; Nay, said Prince Kung, not necessarily in that way. We can work by subtraction as easily as by addition. Henceforth allow the missionaries no other privileges than those already conceded to merchants, and uniformity will be restored. Ay, truly, upon my word Your Imperial Highness has met the point exactly, said the bewildered Minister, who seemed to be of the opinion, that if two sections of a rope were to be made of equal length, it was all the same whether equality was brought about by cutting off at one end or by splicing on at the other. The Earl of Clarendon thought so too, "You will therefore not allow British missionaries to suppose that in virtue of that interpolation Her Majesty's Government can support their pretensions to any other privilege of residence or locomotion than British subjects in general may enjoy." (B. B. No. 9 1870 Page 4). Still other things occurred. One British Consul had been degraded, others had been "snubbed," and naval officers had been censured for too much readiness, among other things, to redress the wrongs of missionaries. All these things the Chinese saw, and the confederated haters of foreigners took heart again. Yangchau and Formosa had been to them inglorious defeats and yet, after all, they were yielding the substantial fruits of Victory.

What other conclusion could they draw than, that, if they should have occasion to reenact the "missionary disturbances" of

Yangchau very different would be the results. If they should see fit to open another crusade against missionaries, to pull down their houses and mob women and children, there would be less occasion to apprehend the intervention of that policeman of these barbarous coasts "the inevitable gunboat." Hitherto the advancing line of foreign ideas had presented an impenetrable front. They had searched in vain for a weak spot against which to direct their attack. Now they had found it. The missionaries were cut off from the sympathies of their countrymen. They had no friends at the Council boards of the nations, but many and powerful haters instead. Against them, therefore, the movement must be resumed. Over their unfortunate heads must be waged the coming fight against exterritoriality.

The placards again began to make their appearance. The same old stories about killing children began to be circulated. Pamphlets, filled with atrocious lies and beastly obscenity were sent forth from official Yamuns to inflame the passions of the mob and get them ready for the new crusade when the time should come. Missionaries who were watching the signs of the times in the spring of 1870 had made up their minds that fresh mischief was brewing, but where the blow would fall time and chance alone could determine. It may all be true as has been affirmed that local circumstances precipitated an outbreak at Tientsin, a treaty port, rather than at some place in the interior. But the surcharged thunder cloud had been gathering for many a day, and while Sir Rutherford Alcock must have been as much shocked as any of his countrymen at the horrible atrocity that occurred, it must be affirmed, the course he had pursued had no small share in bringing it to pass. The language he used so unjustly about a missionary in Formosa, may, by simply changing the name of the place, be truthfully applied to himself. *He is in part responsible for all the trouble and bloodshed there has been at Tientsin.* (B. B. No. 9 1870 Page 21).

CONNECTION BETWEEN THE GAELIC AND CHINESE LANGUAGES.

Dissertation II.

BY OSSIAN.

The study of comparative Philology, viewed from any point we choose, is one field of the intensest interest and importance. Through it we have

revealed to us many a startling episode that has transpired during the many transition periods through which languages have passed. Just as the student of history is unconsciously led to traverse the remote by-ways of ages long since passed away where he has revealed to him many a phase in the life of generations that have crumbled into dust, so the student of philology in his solitary rambles along the deserted highways of ancient forms of speech stumbles upon many a strange fact in connection with the languages and dialects that once conveyed the thoughts and emotions of myriads of our fellow men.

There is one peculiarity however about this study, which to the uninitiated is such a perplexing one that a kind of doubt is apt to be entertained in reference to the whole subject. I refer to the kind of second sight it seems to give those who have penetrated most deeply into its mysteries. The possession of this power is attended with the most marvellous results. Through it they are enabled to grasp affinities and point out kindred relationships where those less highly privileged can see none. Common sense may demur and challenge the results, but the student in this case can stand his ground against all its questionings. He has penetrated the arcana of the subject, and the analogies he draws are the results of a higher inspiration than common sense in its highest flights of wisdom could ever have suggested. I deem myself but a humble inquirer in this noble science, and yet I should certainly decline to have the results of my investigations judged, except upon the principle here stated.

But it is now time for me to leave this more general discussion, and bring forward the *principles* by which the unity of the two languages may be decisively demonstrated. As we are dealing with two of the oldest languages in the world it is of vast

importance that the principle selected should be those that shall exactly contain the lines that will be found binding the two together. I feel all the more anxious on this point as it is evident that on the right discussion of this question depends the broader and more important one; viz. whether the essential unity of the human race is one that is any longer to be disputed, or whether it shall receive such a demonstration now that all doubting and questionings shall be forever set at rest. My first principle is this. The more unlike the analogies are the greater the reason for inferring latent affinities. To understand more fully the working of this very beautiful idea, it may be stated that one letter may be substituted for another whenever such a necessity arises. This is entirely in accordance with purely scientific principles, the reason moreover of which is perfectly obvious. In many of the transitional stages through which words have passed the most random changes have been made from one letter to another. Whenever possible it is of course the duty of the student to restore such to their primitive form. For example it is a very curious fact that a person with a very severe cold in the head has an insane tendency to pronounce the word moon as though it were spelled bool. Would it be deemed an arbitrary proceeding to substitute m and n for b and l? Certainly not. A true regard for the purity of language sternly demands that there shall be no weak concession, but that the word be at once restored to its original form. I shall now proceed to give examples.

Gaelic, Goid, steal, Chinese 帶 tak, captured animals, Egyptian moke, a long eared animal. The combination of the oi with g is one of the very oldest philological forms that we have in existence, and proves the extreme antiquity of the Gaelic, the

analogy in this case is simple and complete. It is well known that the Aryan branch, from purely superstitious reasons, never dared pronounce a g, but invariably took refuge in a t. How oid became gradually merged into the kindred ak, every tyro in the study of language will at once understand.

Gaelic, Naomb holy, Chinese 聖 shing, holy.

The difference between these two words appears so great that it would seem hopeless to endeavour to reconcile them. It is in such cases as these however that the critic finds himself in his true element. Here is a point that can be alone explained on physical and esthetic grounds. The Gaels were, and in fact, are noted for their exquisite system of music. This is evidenced by their musical instruments. Naomb which in its older form was undoubtedly Shong, is unquestionably the result of a too free use of the bagpipes. A frequent indulgence in these has the effect of discouraging sibilation. Any one who has seen the facial distortions of an individual at work on this most charming of all instruments will readily understand this. The reader will remember a somewhat parallel instance in the Aramean, resulting from a liberal use of the sackbut.

Gaelic, Buaidh conquer, Chinese 勝 shing conquer. The essential idea has been more thoroughly retained in the Chinese form. This is the result of the more pacific habits of the Chinese. How sh has been changed into the more euphonic bu may be accounted for by the difficulty of sibilation so satisfactorily explained in my previous example. For very profound reasons I am led to infer that the old Gaelic form was shind. If this inference be correct we are led into a very interesting and beautiful discovery. Can there be a ques-

tion that the word Shindy has its origin in this word? The peculiar characteristic of the Celtic race has thus become enshrined in this very expressive word, which has since become co-extensive with the English language. It is in the purest of our colloquial words that the most interesting facts of the early history of our race are embodied, and it is a true philosophy that directs the thoughts of the learned to their investigation.

Gaelic Jounlaid wash, Chinese 滌 Dik wash. In the Gaelic word we have a very singular example of the degeneracy to which words are exposed in their growth from monosyllabism to polysyllabism. Jounl is manifestly an accretion, gathered during the migration of the Celts westward from the nations through which they passed and who abhorred the practice of washing. The Chinese who to this day possess their primitive habits of cleanliness, still retain the original word. Laid and Dik are so obviously alike that they present one of the most striking analogies we have yet met with.

Gaelic, sporrán, a sporrán, Chinese 缺 K'it deficient. This is one of the most remarkable cases we have yet examined, for we have here a difference not merely of form but of the meaning also. It is however a most splendid illustration of the principle already laid down. Mere verbal resemblance is one of the most illusory things in the world. The true analogies are found to lie deep. In the Gaelic word we have a very delicate attempt to conceal a historical fact. The deficiency exhibited in the purely national costume of the Celt, the Kelt, which has excited the wonder of all civilized peoples, and which has caused him to wander into every country but his own in search of what his own native heather could not supply, is beautifully and philo-

sophically exhibited in this word. There is a refinement about this word that shows that beneath the wild and warlike exterior of the Celt there was an innate delicacy such as could not be surpassed by the more polished peoples of the south. The root of the more colloquial word Kilt, is evidently to be sought for in the Chinese K'it. The harmony both in sound and meaning, discoverable only through the painful investigations of the philologist is one of the most surprising effects of the workings of a true science that could be imagined.

I somewhat congratulate myself that I have been able to seize upon a principle so thoroughly reliable as the one with which this chapter deals. I do not however claim any originality for it. Others more illustrious than myself have employed it, but hardly with such effect. I am convinced that it is a thoroughly scientific one. The vulgar and the uninitiated naturally ask for analogies that are plain and obvious. Now I hold that a mere surface resemblance is unsatisfactory and delusive in the extreme. Such merely appeals to the senses, which we know by experience to be in many cases thoroughly untrustworthy guides. The real affinities are those that are found far away below the surface. It may be objected that this principle carried to its legitimate length would enable us to find affinities not merely in the languages under discussion but in any we might choose to select throughout the world. Exactly so, and that is precisely wherein lies the extreme value of my principle. What after all is the aim of the philologist but to attain to such a result—to demonstrate with the most unerring accuracy the common ancestry of all languages, and of course at the same time the undeniable unity of the human race. Any principle that aids in such a discovery must be looked upon as one

of the utmost importance. When I come to the discussion of my forty ninth principle, I hope to give illustrations of the more evident and obvious analogies.

CONNECTION OF CHINESE AND HEBREW.

VIII Paper: Concluded.

BY REV. J. EDKINS.

Syllables with vowel finals.

In addition to the six principal groups of distinct phonetics, there are three hundred or more syllables ending in vowels. Many of these have dropped their finals and these lost letters may be recovered by inquiry. Thus in 富 *rich* K has been lost as is known from its being found in 福 *Pok happiness*. He who has not made the investigation will little imagine how many words ending in vowels once had K, T, P, as their final letters.

List of phonetics that have lost final K.

已 *zik* 祀 *zik*, to sacrifice 時 *zik*, ancestral temple 巴 *pak* 把 *pak*, take hold of Lat pugnum fist 小 *siok* 少 *shok*, few 宵 *sok* necessary 弋 *ik*, tik 代 *dak* instead of, a generation 父 *nik* 肴, 爻 *gok*, imitate 學 *gak*, learn 女 *no*, nok 如 *nok*, like 奴 *nok*, slave 北 *pak*, north 背 *pak*, the back, English back 力 *lik* 幼 *yok*, English young, 由 *ok*, tok, dok 油 *ok*, oil Mongol, oglu old 亞 *ak* 惡 *ak*, bad, English ugly 子 *tsak*, son 孝 *kak* filial 學 *gak* 包 *hok*, contain 庖 *bok*, the kitchen that is, the "bakery" 卓 *tok*, excel 朝 *tok* morning, English day 富 *pok* 甫 *pok* 簿 *bok* 黼 *pok*, variegated, Lat. picus, piebald 耒 *lik*, plough 秀 *sik*

利 lik, gain 銹 sok, rust 委* wok, ngok 告 kok to tell, 靠 k'ok, rely on Heb, kahal 寺 dik 時 zhik, dik 昇 ngak, dak 小 siok 就 dok 少 shok 宵 sok 眇 shok 創 siok 來 lak 木 moh 瞭 lak give Latin largiri 教 mok 矛 某木 mok 墨 mek 煤 mek, coal 柔 nok, soft 木昌 mok 目 mok 眇 mok 刀 tok 召 tok 高 kok 喬 gok 敎 kok 謫 kok call out 責 tak 素 tak 叟 sok 搜 sok 庶 tok 遮 tok 穀 kok 麥 liok 劉 lok 戮 lok 草 t'sok 瘼, 繚 liok 小 sok 堯 ngok 繞 ngok 敕 sok 速 sok 路 lok 足 tok 各 kak 露 lok 買 mok 賣 mak 續 zhok 意 ik 欲 ok 崧 ok 有 ok 石 zhak, dak 與 ok secret 悞 ok repent 與 ok 戔 tsak 裁 dzak, cut out clothes Latin sarcio 屑交 kok, Latin crux 苗 miok 毛 mok 燥 sok 燥 sok, siccus 暴 pok, dry in the sun, English parch 炮 bok, roast 頭, 穌 sok, return to life, return 虔 kok, 豪 gok 毫 gok 高 kok, high 庶 piok, 鹿 lok 藹 hik, rule, boasting, carry Hebrew lhok, a law 瞿 gok, fear, a street 嬰 kok 霸 pok 怕 p'ak, to fear, a handle 把.

Anticipated objection answered. It might be said that 小 siao is found in some words having T final. Thus 屑 sit fragments has 小 siao or sok in the middle part of the character. But this is modern. Anciently, as the dictionary of Kanghi and the Shwo-wen tell us 八 pat was the form written and the sound sit agrees in final with this word. Inquiry will probably shew that in the same way all characters having in them the form 小 and taking any final other than K are in modern times written erroneously.

* Compare in Latin aratrum and ligo, decor, lucrum, acruget phol.

List of phonetics that have lost final T.

又 it other, English other, yet Gr. eti, allos Latin alius 己幾几 kit 忌 git 虎 kut 虎 dit 匕, 比, 埤, 窕 pit 八 pat 尼 nit 下 get, Greek kata down Japanese kudar, descend 斗 dut 余 ut, dut 火 kat, calor, heat, Mongol, gal 夫 but, put 布 put, Hebrew butz, Greek bassos fine linen 戈 kat, hasta 皆 kat 介 kat 戒 kat 牙 gat 藥 nyit 土 t'ot 支 tit 攷 tut 兌 tut 止 tit 至 tit 戸 gut, gate 巨 gut, great 后 gut 戕 k'it 渠 gut 氏 dit 底 tit 弟 tsit 寔 tit 徒 sit 御 ot 主 tut 表 pot 宁 tot 予 ut 于 ut 土 t'ot 未 mit 米 mit 末 mat 丕 pit 否 put 孚 but 步 but 音 but 非 pit 靡 mit 可 k'at 司 sat 古 kot 固 kat 奇 gat 居 kut 皮 bat 罷 bat, Hebrew abad perish 付 pat 府 Hebrew beth, English booth 布 put 帶 tat 才 dzat 台 dat 只 tet 臺 dat 且 t'siat 此 t'sit 止 tit 衣 it, vestis 伊 it 尸 shat 扁 lut 卒 dit 屑 sit 岸次 t'sit 第 dit 夷 it, dit 弟 dit adelphos 旨 tit 志 tit 士 dit 執 nit 回 get 葵 ket, 廻 get 歸 ket 妻 t'sit 樓 t'sit 而 nit 需 sut 奕 non soft 爾 nit 雨 ot, English wet 米 mit 迷 mit, English miss 咒 sit 四 sit 肄 sit 楚 t'sot 芻 t'sot 鼓 kot 豆 dot 豈 k'ut 壹 yit 瘡 kit 腐 dot 壽 dot 坐 zat 爻 ton, lot 里 lit 呂 lut 戾 lit 蔭 lit 豐 lit 厲 lit 余 it 茶 dut 示 zhait, dit 祭 tat 葵 it 矢 shet 知 tit 侯 gut 毆 it 衰 shat 貝 pet 負 bet 貨 sot 武 mot 佳 tut, mit 焦 dut 事 zhait, dit 是 dit 第 dit 其 git 厥 kit 渠 gut 巨 gut 具 gut 求 tat 至 tit 求 gut 泰 t'sit 制 tit 治 dit 止 tit 劉 tit 卑 pit 卑 pit 備 bit 敝 pit 帝 tit 主 tot 治 dit 首 shot 率 shat 衰 shat 帥 shait 阜 bot 威 wat 羣 wet 者 tat 土 t'ot

奢 shat 州 tot 查 dat 虐 tat 且 tan
 段 kat 既 kit 段 twan 郎 tsit 俞 ot
assent 飛 pit Greek retan nuni, *fly*
 憂 ot 思 sit 畏 wat 胃 wat 久 kut 受
 dut 咎 kiot 愛 at 白 gut 舊 gut 夏
 gat 頁 hit 退 t'ut 根 ken 追 tut 對
 tut 師 shut 寇 k'ut 竭 git 替 hat,
set 尉 wet 微 mit 麻 mot 規 kut 癸
 貴 kut 遺 yit 孽 hut 手 gut 冀 lut 累
 leit 虜 lot 魯 慮 lot 瞿 leit 盧 扁
 lot 羅 lat 竈 lot 數 shot 芻 t'sut. See
 戶喜 kit 吉 kit 會 gat 可 k'a 歲 sut
 寫 sat, siat Hebrew satar write 賴
 lat 褒 gwat.

*List of phonetics that have
 lost final P.*

大 dap Hebrew rab dap 太 t'ap 叉
 t'ap 蚤 tsap 也 yap 口 kop 泛 bap
 化 kap 貨 kap 華 gap 內 nap 入 nip
 宅 dap 匏 dap, yap 地 dap 左 tsa 育
 差 t'ap 道 dup 去 k'ip 盍 k'op 世
 ship 十 zhip 加 ka 句 kop 洵 kop,
 gibbous 區 k'op *body, corpus* 多 tap
 Hebrew rab, *many* 麥 t'ap 桑 tap 曳
 yep 拽 yep 耳 top 執 tip 聚 dip 聶
 nip 妥 t'ap 采 t'sap 位 ap 希 kip 緝
 hip *boar* Greek kapros 垂 dop, Latin
 labo *fall* 唾 t'op, Hebrew tuf *to spit*
 睡 dup English sleep 兒 gip, Mongol
 hubegun, *son* 晉 dup 果 kap, *fruit*
 Greek karpos 巢 dap, *nest* 笛 tip 奏
 tip, sip, 高 kap 過 kap, Hebrew
 Ghebek *pass over* 离 lip, *leave* Greek
 leipo 魑 lip, elf 嚙 lip, Hebrew Da-
 Bar *speak* 解 kap, scabies 解 kap,
mighty Hebrew Gibbor 鱉 kap, crab,
 carabus 水 shop, top 杏 tap 眾 top.

Note. Before preceeding to state the grounds on which this table has been constructed, it may be well to remark that partial resemblance between phonetics and their derivatives is essential but that entire similarity is unattainable. Sometimes the

initials and finals were both alike but very often only the final letters were identical. Identity in finals is more important than identity in initials. Small parts of words are often phonetic. The phonetic principle extends farther than the Chinese allow. The scholars of the Han dynasty deserved well of philology by their labours in etymology, but all their conclusions must be re-examined and approved by the principles of western philology, before they can be established as authoritative.

ADAM SCHAAL, AS CHIEF MINISTER OF STATE OF CHINA.

BY G. MINCHIN, Esq.

On reading Bohn's edition of China published sometime in the year 1853, I find a passage on page 102 which runs as follows:—"That Shunche must have been better informed since he had placed himself under the tuition of a German Jesuit named Adam Schaal, for whom he entertained so great a respect that he raised him to the dignity of Chief Minister of State and consulted him on every affair of importance."

Referring to my query in Vol. 3d page 39 of the late "Notes and Queries" published at Hongkong in the year 1869 respecting, "The two missionaries in the Peking Astronomical Board," I gave my view that Adam Schaal known to the Chinese as P'ang-yoh-wang 湯若望 was appointed only to work at the said Board first, in the year A. D. 1644 as Revising member, and secondly, in 1653 as Superintendent; though appointed in either capacity he had no judicial authority over any of the Emperor's subjects. In order to lead the readers of my query to a clear understanding, I quoted the exact words in Chinese which appeared in the history of the Manchu conquest

call Tung-hua-luh, 東華錄, in which I could find no mention whatever made of any other appointment held by the said Adam Schaal, besides the above mentioned.

I may here beg to state, that the position of the Chief Minister of State is the most important office. Whoever holds this stands in person and rank next to the Emperor. He corresponds to the Prime Minister of England, and probably is much more powerful; consequently this appointment occupies a much higher position over either of the two held by him at the Astronomical Board.

Having occasion to read some other Chinese works, I find that the reason of the Emperors' retaining the services of the two missionaries, was solely on account of their skill in Astronomical Science, and not to serve him in any other capacity. How far the idea, that the German Jesuit was a Chief Minister of State of the Chinese empire is from being true, I leave to the reader to determine.

According to the advertisement given at the commencement of the edition, Mr. Bohm gave the public to understand, that the earlier part of his work (to page 265) which relates exclusively to China, was written by a Miss Corner, and the remainder furnished by a gentleman who had devoted much time to the study of the Chinese nation; consequently if any error should happen, he is exonerated from all blame. Concerning this there is some doubt. I would like to be informed on what authority has the author (Miss Corner) based her idea in leading the public to suppose that the said Adam Schaal a padre of the Romish Church and a foreigner besides, was the Prime Minister of China.

I may also add, that during the period no Europeans (except the herein after mentioned) were admitted to the metropolitan city of Peking, and whatever is known about

affairs there in Europe was, I may suppose, given by some missionaries or their friends at home. I presume that (Miss Corner) the author must have learnt from them. Of course, they may have written any thing suitable to their interest; for no one appeared on the stage there to contradict them. I should say, that if the fact is true there must some Chinese account exist to support the statement above alluded to; and his name ought to have appeared in the Peking Gazette then. Can any one point out to me in what year and under whose reign the name of Adam Schaal appeared as Chief Minister of State of China?

I may as well mention, that the Romish missionaries attached to the Astronomical Board and the Russians of the Ecclesiastical mission were the only persons, previous to the establishment of the Foreign Missions under the Treaty right of 1858, who were allowed to reside in Peking.

I do not think the said Adam Schaal, a foreigner and a missionary brought up in the cause of the Church from infancy, could understand Chinese politics and be able to give the Emperor any advice. I do not even suppose, that he was fully competent to give any counsel touching matters of political bearings, because he was not trained up in that respect. He might have answered some questions put by the Emperor, concerning things of daily occurrence in Europe, and also regarding Astronomical Science, but not about political subjects, either Chinese or Foreign, for as regards the former, he could not well afford to understand the Chinese intricate means of political intercourse, and as regards the latter, there was no need of such during that period.

Before closing my remarks, I may state, that the Chinese are capable of improvement. Should they follow

the advice given them by Europeans, they might do a great deal more than any other Asiatic nation. They are anxious to make the position of China like a great nation in the world, but I am afraid that they would not compete with the Japanese. Look at the establishment of the Rail-road, the Mint &c. in Japan. These are signs of great progress. Should any one speak on these subjects to the Chinese, he would probably meet with the answer that such things are impossible in China, because they would interfere with the *Fêng-shui* of the place. As long as this superstitions feeling exists in their minds, how can a change be expected? In consequence of their suspicious traits they can secure no great advantage.

I presume that if they had properly followed the advice given them by foreigners, China might have been prosperous long ago. There is one fault (out of many) with the Chinese, that they adhere to every thing of old custom and particularly in official business. If any new thing is suggested to them as advantageous, they say, Oh! such a thing is impossible because there is no record to shew; using the expression *Meh-yen-chêng-an-k'ô-kü* 沒有成案可據. I often hear the Chinese say, that every thing is done with the wish of Heaven 天意.

HANKOW, 7th Sept. 1871.

CORRESPONDENCE.

MR. WADE'S VIEWS ON THE MISSIONARY QUESTION.

To the Editor of the Chinese Recorder:—

If in a multitude of counsellors is safety, Protestant Missionaries in China should be the safest and wisest of men. They get advice from all quarters. Writers in Newspapers, Magazines and Reviews, noble lords in their places in Parliament, Plenipotentiaries and Secretaries of Legation in state papers, are urgent in pressing their advice

upon the Protestant Missionary. The worst of it is, however, that the sum of all the advice thus gratuitously given is not very unlike that given by Punch to persons about to marry—*don't*—, and it is not wonderful if Protestant Missionaries reject it. The last piece of counsel to Missionaries that I have seen is contained in the Memorandum presented by Mr. Wade, now Her Majesty's Plenipotentiary in Peking, to the British Government on the revision of the Treaty of Tientsin, and I would like to say a few words in reply to it in *The Recorder*.

In Mr. Wade's remarks on the 8th Article of the Treaty he opposes the residence of Missionaries in the Interior, while he would not interfere with the permission already given to live in or near the Ports and to journey in the Interior. At the same time he seems almost inclined to agree with Lord Elgin's cited opinion that it is doubtful whether it is expedient to acknowledge the propagation of Christianity at all in a Treaty with China. He then makes some remarks on the "modus operandi" of Missionaries which are on the whole not unreasonable from Mr. Wade's stand-point. And it is pleasant to notice an absence of every thing like a sneer at Missions, too common in State papers which have gone home from China during the last few years.

The method pursued by Missionaries is pretty much the same in all Missions, and it is not to be supposed that so many men from different quarters and of different religious views should have agreed so essentially upon it and should have carried it on so long without having what appears to them some good reason. At this is a question very much discussed outside missionary circles, and as Mr. Wade's remarks will by some be considered conclusive on the point, I take the liberty of pointing out in this public manner what I think defective in Mr. Wade's friendly criticism.

Mr. Wade lays it down that the civilization, "which," he says, "is to me synonymous with the Christianization of China" is the "ultimate object of the mission-supporting public of England and America," and for this purpose he believes that the ranks of the Protestant Missionaries must be "more ably manned, and they must adopt another plan of campaign."

Now I think that Mr. Wade's idea of the civilization of China is somewhat different from that of the great mass of the mission-supporting public at home. It is true he gives "Christianization" as a synonyme for civilization, but if I understand him rightly, he would, without excluding religion altogether, make it a very subordinate thing in

the instruction given to the Chinese at first. He would probably intersperse religious ideas in the instruction given, but he would do it cautiously, until the people were, in his opinion, able to bear more direct Christian teaching. He would moreover "take in reverse" the so-called Literati (a much abused term when applied to the word-mongers of China, whose only education consists in being able to repeat from memory the sayings of Confucius) rather than "the lower orders," and these literati would never enter either a Foreigners' residence or his Chapel. Mr. Wade must work through books alone. For this kind of work, scholarship and science are more needed than piety, and though Mr. Wade would not dispense with the latter, he would lay far more stress on the former. In a word Mr. Wade wants accomplished schoolmasters and professors rather than preachers of religion, and scientific missions with a Christian tendency rather than Christian missions with an educational tendency.

Now however good this plan may be, it is not the plan of the "mission supporting public of England and America," and if Mr. Wade wants to introduce such a scheme, I must say to him as Mr. Gladstone said to Mr. Miall with reference to the dis-establishment of the Church of England, he must begin by changing the opinions of the religious public at home. Those who support missions in heathen countries believe, whether rightly or wrongly, that it is more important to teach the Christian religion with its motives and principles, than to teach the principles of science or commerce or politics. They give their money on the distinct understanding that their Agents shall spend their time in teaching the heathen about God as the Creator and Jesus Christ as the Savior of the World; and though the missionaries are left to a great extent at liberty to adopt such plans as they think best, they are bound in honour, (to say nothing of what their own feelings prompt them to do) to keep the main object of their being in China ever prominent before them. Mr. Wade then and the mission-supporting public differ essentially in their views, although both may profess to have the same "ultimate object." I say nothing about Mr. Wade's plans being bad or good. I merely point out that it is not the one for which thousands of pounds are annually subscribed, and that we are, on the mere ground of support, pledged to something very different. Our Constituents think, and I believe rightly, that if others desire a different kind of Mission, they should establish, out of funds of their own, another kind of Agency. Let Mr. Wade persuade others to think with him, and think with him to the extent of large subscriptions, and there is not

a missionary now in China who would not welcome the "more able men" brought out under such auspices and their "other plan of campaign."

But while thus claiming that we are here, pledged to a different plan from Mr. Wade's, I am not prepared to admit some of the inferences that might be drawn from what he says of Protestant Missionaries and their books.

Any one at home reading Mr. Wade's remarks would think that the only title Protestant Missionaries have to his respect arises from the goodness of their motives, and might easily infer that there is hardly an able man amongst them, and that they have never done anything but write a few books on spiritual subjects, in a style which the "educated class" cannot be expected to be pleased with. I know that Mr. Wade himself does not think so, but one not acquainted with all the circumstances would be apt to infer something like this from his remarks. I think therefore in all fairness Mr. Wade should have modified his remarks so as to acknowledge what Protestant Missionaries have done or attempted in accordance with his own notions of Missionary work. I believe Mr. Wade was once much struck with the intelligence displayed by one of the Tsungli Yamen Ministers, when answering some one who asked how Railways could be laid down where rivers and mountains were in the way. "We would," said the intelligent Minister in triumph "bridge the one and tunnel the other." Mr. Wade was charmed at this answer, and thought that if knowledge like this was to become general among the class to which the speaker belonged, the civilization of China would advance rapidly. Perhaps Mr. Wade is not aware that this amount of intelligence on the part of the Chinese Minister was due to a great extent, if not entirely, to a book not long before issued by a Protestant Missionary. Other books have been and are being written not on subjects purely spiritual which I believe are finding their way among the educated class, and in this way an attempt at least is being made to dissipate the notions at present entertained by that Class respecting us. I think it would have been but fair to make some allusion to such efforts in a memorandum on Protestant Missionaries addressed to the British Government, who have been predisposed by the correspondence of the last few years to take a very different view of Missionaries and their work.

Mr. Wade, like the rest of us, is exceedingly anxious that the Chinese should be educated in our sense of the word, but he is well aware of the fact that, in recent times at least, the Protestant Missionaries are the

only men in China who have attempted or are attempting this. Where is there a Geography, an Astronomy, a History in Chinese by any Foreigner, not even by a Protestant Missionary? One would have thought that there were subjects which might have been taken up in the spare time of some belonging to the Civil Service. But not one of these gentlemen that I know of has ever written a tract or a book in Chinese for the purpose of attempting their enlightenment on these or kindred subjects. What ever has been done is due to the Protestant Missionaries. It may be said that this belongs rather to the Missionary than to the Employé of Government. By no means. The missionary is sent out and supported to do something very different to this, and many an effort of the kind has been done in spare moments which would have been gladly given to something else. I have often thought that if a portion of the time given by some who are familiar with Chinese to finding fault with Missionaries, their incapability and their defective "plan of campaign," were given to translating some good text-books on the simple subjects on which the Chinese "Educated Class" are wofully ignorant, much good would have been done among this people and much heart-burning and disputing would have been avoided among ourselves.

I also denur to the inference that one unacquainted with the subject would draw from Mr. Wade's remarks, that the books prepared by the missionaries are done in a bad style. There are, I readily admit, many that may have been better done, but are there none, even on spiritual subjects, in a style sufficiently good for these wonderful literati? Has Mr. Wade carefully read them all, and came deliberately to the conclusion that there is no one good, no, not one? He does not say so, but the readers of his Memorandum, looking to him as the last authority on all things connected with Chinese literature, would, I fear, but too readily take it for granted that he meant there was not one he would call good. There are, however, some people in China as competent to form an opinion on this point as Mr. Wade, whose verdict would be rather different. They could tell the Government that there are some books, prepared by Protestant Missionaries, the general style of which, notwithstanding defects here and there incident to Foreigners writing in such a language as this, is such as to please even the fastidious literati. Of course there are irregularities and expressions that offend the Chinese, but the cause of this offence is not so much the language or the style, as the *subject*. Our religion is foreign to them, its ideas are barbarous and outrageous, and if

we had the pens of angels, Christianity would be an unpalatable subject to the Chinese "educated class." But for this we are hardly responsible.

In the Document presented by Mr. Wade to the Tsungli Yamen some years ago, a copy of which appeared last year in the Chinese Newspaper published at Shanghai, Mr. Wade begins by apologizing for the style of the composition, on the ground that he is a foreigner and that what he has to say is different from the ordinary method of Chinese thinking. This apology is by no means needless. None can feel this more than Mr. Wade himself. Now if, in the preparation of this document, Mr. Wade, though not fettered by having a despatch to translate and left to express his thoughts in his own way on subjects of no very abstruse character, relating chiefly to the designs of Foreigners in China and the necessity of the Chinese Government conforming itself to its new circumstances, yet found that he could not help occasional unevennesses of style, can he not extend a little sympathy to missionaries when trying to render into Chinese ideas infinitely more delicate and difficult? Sometimes they are compelled to give literal translations, as of our Inspired Books, and they are not at liberty to adapt the style at all times to what this language would require, for this would often be to lose the idea of the text, and if they are faithful to their mission, they have no more right to do this than an interpreter has to euphemize a disagreeable passage in a Despatch.

I must say I am getting rather sick of this everlasting talk about style of writing in Chinese. Of course it ought to be as good as we can possibly make it, but surely we are not to sacrifice everything to style. The Chinese Empire is done to death with its Wenli. What China wants is IDEAS, not fine writing.—*Insufficient*, not the empty form that alone will please the ignorant pedants of this country, called the "educated class." They need to be taught in plain language where China is in creation, and shall we go on quarrelling with one another for trying to convey new ideas, whether spiritual or secular, because the style is not so pure as that of Chuh? Mr. Wade did not hesitate to send in his valuable essay to the Tsungli Yamen, even though he felt it to be imperfect in its Wenli. It contained some new thoughts for the gentlemen in that office, and it was a good thing to present those thoughts to them with all the ruggednesses of Wenli that they might detect in their expression. To keep higgling about the form of words in which we shall convey to this people those ideas without which they are likely both as a nation and as individuals

to go to wreck and ruin, is like hesitating to use water to save a house from being burnt up because it is not clean enough.

Let us bear with one another more. We are all more or less missionaries of what is good and progressive. Why should we regard each other with either suspicion or dislike or contempt? Mr. Wade considers himself a missionary to the Government of this Country, and has been trying for the last ten years to convert those of them whom he can reach to right views of themselves and of Foreigners. It is only fair to say of him, as he does of us, that he does "not lay claim to a large number of proselytes." I hardly think he can boast of as much success as we can. We can point to some converts; and even if they are of the "lower orders," many of them have shown a steadiness under persecution that perhaps many of ourselves would not have manifested. Can it be said that Mr. Wade can point to one single convert? Has he convinced one member of the Tsungli Yamen that Foreign Countries are—I will not say superior but only—equal to China? Has he disabused any of the Chinese Ministers of the notion of Universal Sovereignty? Does he think that Prince Kung and Wen-siang, generally called the most enlightened of China's Statesmen, have one particle more of desire for our presence in China than they had when Peking was in the hands of Foreign troops? Are the members of their families different from every other in Peking and carefully taught not to call us "devils" or any of the numerous other opprobrious epithets now so much in vogue, but human beings? So far from this I believe, and nearly every Foreigner in Peking believes, that the high officers just named and those with whom they are joined are at this day more hostile to Foreigners and more anxious to see the country rid of our presence than they were when the Legations were first established in the Capital. This may be owing to Mr. Wade's "plan of campaign," but whatever is the cause, the fact is but too plain.

I may return to this subject again if I do not occupy too much space. In the meantime I remain.

Yours truly,

J. S. BRADDOX.

PEKING, Oct. 17th 1871.

SELECTED ARTICLE.

PROTESTANT MISSIONARIES IN CHINA.

(From North China Herald, Feb. 8, 1872.)

The following is the text of Lord Granville's despatch on the Chinese "Missionary

Circular," to which reference has been made in recent telegrams.

EARL GRANVILLE TO MR. WADE.

"Her Majesty's Government have hitherto abstained from offering any observations upon the circular of the Chinese Government on the subject of religious missions, of which a translation has been communicated to them by the French Chargé d'Affaires, in the expectation that they might have received some reports from you regarding it. As, however, they learn from your telegraphic despatches that it will be some time before they will be in possession of your views, they consider they cannot allow this important paper to remain longer unnoticed.

Her Majesty's Government must protest against the general assertions contained in the circular and accompanying regulations, with regard to missionary enterprise in China. They must, moreover, remark that, of the instances of alleged abuses cited, there is not one which is in any way connected with any British missionary establishment. On the particular question to which the circular relates, the policy and practice of the Government of Great Britain have been unmistakable. They have uniformly declared, and now repeat, that they do not claim to afford any species of protection to Chinese Christians which may be constructed as withdrawing them from their native allegiance, nor do they desire to secure to British missionaries any privileges or immunities beyond those granted by treaty to other British subjects.

"The 1st Regulation does not apply to the British Missionary Societies, as they do not support any orphanages in China. Her Majesty's Government could not obviously accede to regulations which they had no power to enforce. The second regulation requires that women ought no longer to enter the churches, nor should sisters of charity live in China to teach religion. The objection to women frequenting Christian churches has been met at Fatsan and elsewhere by a screen having been erected to divide the sexes. There are no sisters of charity attached to the British missionary societies, but Her Majesty's Government could not countenance any regulation which would cast a slur

upon a sisterhood whose blameless lives and noble acts of devotion in the cause of humanity are known throughout the world.

"The 3rd and 4th Articles, as respects Chinese Christians, have already been dealt with in the preceeding part of his despatch; but Her Majesty's Government cannot allow the claim that the missionaries residing in China must conform to the laws and customs of China to pass unchallenged. The 7th Regulation calls for no special observation. The 8th Regulation does not apply to British missionaries, who have no ecclesiastical property in China to reclaim, and seems to refer to misunderstandings with regard to the operation of the 6th Article of the Treaty with France.

"If British missionaries behave improperly they should be handed over to the nearest Consul for punishment," like other British subjects, as provided in the 9th article of the Treaty of Tientsin. If the local authorities consider that Her Majesty's Consuls do not in any instance afford redress for their complaints, they can appeal, through the Government at Peking, to Her Majesty's Minister, in the ordinary course of international usage; but until it can be proved that Her Majesty's Minister and Consuls are unable to control Her Majesty's subjects in China by the exercise of the powers confided to them, Her Majesty's Government must decline to supplement the existing treaties by regulations which, although only intended to deal with a particular class of British subjects, would undoubtedly subject the whole British community in China to a constant interference in their intercourse with the native population."

27th August.

BIRTHS.

At Ningpo, January, 2nd 1872, the wife of REV. J. A. LEYENBERGER, of a son.

At Hongkong, on the 10th of January, 1872, the wife of the REV. W. LOTIS of a daughter.

At Hongkong, January 27th 1872, the wife of REV. DR. E. J. EITEL, of a son.

MARRIAGE.

At Christ Church, Canton, on the 17th January 1872, by the Ven. Archdeacon Gray, ROBERT MORRISON HOBSON, Imperial Maritime Customs, to MARGARET ANNE, eldest daughter of the REV. JOHN CHAMBERS, A. M. of Canton.

ERRATA.—Page No. 234 read 233 and 235 read 234 and so on till page 249 read 248.

JOTTINGS AND GLEANINGS.

—We learn that Rev. R. Lechler baptized 12 individuals on the 24th December. Mr. Bellon in Lilong also baptized 25 persons and Mr. Piton in Chonglok about six. Mr. Bellon is enlarging his boys institutions at Lilong, and will build a theological Seminary, to train for the Ministry such of his pupils, as have gone through the preparatory stages of education, and have proved worthy of such an important trust.

—We call attention to the style of the Epitome of Missionary Work at Amoy by Mr. Mc Gregor relating to the London Mission printed in this number. A similar paper from all the Missions in China would be very acceptable.

RELIGIOUS LIBERTY IN CHINA.—The Synod had its attention drawn to a telegraphic announcement from China as follows:—"An important despatch of the Chinese Government to the Foreign Ministers has been published, in which the former demands the abolition of female schools; that teaching against Confucius and the Chinese doctrine shall be forbidden; and the missionaries, except at treaty-ports, shall be considered as Chinese subjects. The despatch declares that the attendance of women at religious service will not be allowed; and that in case of the recurrence of another massacre, compensation will not be granted, and actual murder only will be punished." And the Synod having been informed that Her Majesty's Government has information to the effect that a despatch of the above character is on its way to this country; and further, that the Chinese Government by this despatch, in clear contravention of the terms of solemn treaty engagements, proposes not only to restrict the liberty of preaching the gospel in the treaty-ports, but to expose our missionaries in other parts of the empire to the tender mercies of cruel and despotic officials, and also renounces all valid obligation to discover and punish the perpetrators of any outrage, including even assassination, to which the missionaries may be subjected;—having learned, further, that the Foreign Mission Committee has resolved to send a deputation, in conjunction with other missionary bodies, to represent their views to Her Majesty's Prime Minister and Minister for Foreign affairs, the Synod agrees to express its approval of this step, and to give the weight of its influence against the meditated outrage on religious liberty in China; and hereby appoints the Moderator, the Rev. Dr. Williamson, missionary to Chefoo, and the Rev. Dr. MacGill, to act with other deputies in representing to Her Majesty's Government the Synod's sense of the iniquity of a proposal which aims at the exclusion of the gospel from a people comprising a third part of the human race, and thus aims, in so far as human weakness and wickedness can, at the repeal of that great command which gives the right to the messengers of the gospel, and imposes on them the obligation to preach the gospel to every creature.—*United Presbyterian Record*, July 1, 1871.

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